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452 Tepoztecans withdrew the petition because they feared that it would be necessary for the *ejido* authorities to investigate the belongings of each of the families for whom the credit was designed.

426 There are a few money lenders in the village who make loans at an interest rate of ten and twelve per cent a month. The money lenders are extremely cautious about making loans and are careful in choosing a good risk. The leading money lender in the village, a wealthy peasant, explained that he generally requires the borrower to come back about three times on the pretext that there is a shortage of funds. He assumes that any Tepoztecan who will put himself in the humiliating position of asking for a loan three times must have real need and appears to be a [675] good risk. Money loans are made by oral or written agreement, but in most cases some property is necessary as security. The practice of pawning property as security for a loan is common. Usually land, oxen, or *ciruela* trees are pawned, but smaller items such as an iron, or even a woman's *rebozo*, may be pawned for small loans from neighbors. During our stay in the village, neighbors often came with small items of property which they offered before asking for a loan.

426 675 691 When a man cannot repay a loan, although he may be bound by a written agreement which is filed in the municipio, it is rare that the creditor takes legal action. In fact, not a single case could be remembered. Instead, the borrower must relinquish his pawned property, or get another loan from a second party to repay the first one. All such transactions are viewed essentially as affairs between two individuals or families in which the coercive action of the law is rarely sought.

426 Borrowing money is generally limited to emergency situations when money is needed for food, doctors, medicines, or clothing. Borrowing may also occur to pay for a wedding feast or a funeral. But there is little borrowing for investment in capital goods or for starting a business. Loans are generally for small sums of 100 or 200 pesos. Larger loans are almost prohibitive because of the high rate of interest. While borrowing is not infrequent, it is viewed as an act of desperation rather than as a matter of everyday business. The idea of borrowing money from the bank in Cuernavaca is entirely foreign to the thinking of most Tepoztecans.

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Permits to utilize municipal resources: to cut wood, pasture animals, and gather stones
Requests for certifications of birth, death, and marriage
Requests to register brands on cattle
Requests for marriage licenses
Permits to repair streets
Requests for *ejido* plots
Permits to pipe water to a house from the main line
Permits to dynamite rock

In addition to these routine functions, the local government, through the office of the *juez menor*, hears many complaints and quarrels. Complaints are usually first presented to the president, and he attempts to resolve the difficulty without recourse to the judge. The complaints most frequently heard by the president are given in the order of their frequency of occurrence.

Quarrels between neighbors about family matters
Litigations between neighbors over property matters
Quarrels due to drunkenness
Quarrels between neighbors over animals
Quarrels between husbands and wives
Quarrels because of damages caused by animals
Cases involving accusations of stealing of animals
Cases involving assault
Cases involving calumny
Charges of immorality
Fraud
Infanticide

When the quarrel cannot be settled by the president, it is passed on to the local judge, and occasionally Tepoztecans are jailed. An analysis of the records of the local justice for 1920, 1927, 1935, 1941, 1942, and 1943 revealed the types and frequency of cases shown in Table 53.

The thing to be noted about these data is the relatively high incidence of crime. An analysis of the relative frequency of each type of case shows that five offenses—robbery, lesions and blows, injuries and threats, calumny or defamation, and damages—account for 73 per cent of the 808 cases recorded. It must be remembered that these data are only for reported cases. A large number of cases never reach the judge.

POLITICAL HISTORY

As has been noted earlier, recent archaeological work in Tepoztlán shows a continued occupation of some sites since the Archaic period.[1] This would place the age of these sites at about the time of Christ. The early ceramic horizons show eastern and southern influences, and the later horizons show northern influences from

[1] Muller, *Chimalacatlan*, p. 55. See also Appendix B, p. 453.

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185 [426] birth, but rather greater application to the task of earning money after its arrival. The lack of foresight forces individuals into many distasteful borrowing situations and creates indebtedness among a people who abhor it.

177 152 571 There is comparatively little anxiety or sense of frustration in connection with personal success or self-development. What anxiety there is, stems from fear of a hostile environment and from the poor quality of inter-personal relations. Exceptions to this are found primarily among the more educated and acculturated group, particularly among the youth who have been to school outside of the village. It is among these individuals that we find greater dissatisfaction, ambition, desire for self-development, and fear of personal failure. These are also the people who show signs of maladjustment in the village.

156 183 [154] [753] Of special interest, for the understanding of the relative absence of frustration or anxiety, is the tendency to shift personal responsibility to others or to impersonal forces and to explain non-conformity in terms of magical or other supernatural forces, which are believed to control the individual. The illness or death of a child may thus be attributed by the mother to the "evil eye" or to *espanto*, rather than to her own negligence. Illness of a child after weaning will be attributed to jealousy rather than to the brusque change in diet or poor maternal care. A young girl who breaks all the rules and goes after a boy may be said to have been bewitched. A man who is dominated by his wife is said to have been drugged.

154 593 This shifting of responsibility is also expressed in other situations. In the short formal speech made by the parents to their future son-in-law, they remind him that the decision to marry their daughter is his own, and that he must not blame them if she turns out bad. Parents sometimes express a certain amount of relief when a son or daughter leaves home to work or to marry, for they no longer feel responsibility for his or her behavior. It is also not uncommon for parents to comfort themselves with the same thought at the death of a child.

777 154 [691] Other traits, such as fatalism, stoicism in the face of misfortune, passivity, acceptance of things as they are, and a general readiness to expect the worst, tend to lift from the individual the burden of personal responsibility for his fate, and perhaps help to explain the relative absence of guilt or self-blame. Even in the face of gross injustice, in which the individual is protected by law, there may be little or no self-defense.

For example, a man who has been cheated out of a piece of property by a wealthier or more educated person may put up little fight on the ground that he will surely lose against the greater power of the other. A widow whose daughter was raped by a wealthy man did not press charges because, she said, "There is no justice for the poor and defenseless."

777 626 [661] [208] This attitude is even more striking in regard to injustices against society as a whole or against village interests. Stealing public funds, misleading or mishandling citizens by officials, or immoral behavior on the part of a person in power usually go unpunished and often uncriticized in public, although there may be much private resentment. The absence of strong public opinion, which generally controls